	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Hunting Observances																
224 137. First kill taboo to youth	◦+	◦+	+	+	+	+	◦±	+	+	+	+	+	+	+	+	◦+
138. To youth's parents also	+	+	–	+	+	+	+	–	–	+	+	–	+	–	–	+
139. Kill taboo until marriage	–	–	–	–	◦–	◦–	–	–	–	–	–	–	–	–	–	–
140. Youth switched after first kill	–	–	–	+	◦+	–	–	–	–	–	+	+	+	+	–	–
141. Before he goes to kill first deer	+	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–
142. Taboo to voice intent to hunt deer	–	◦–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
143. Hunter fasts morning or day of hunt	+	+	+	–	–	–	–	–	+	–	–	–	±	±	–	+
[934] 144. Sexual continence before hunt	–	+	+	◦+	+	+	–	–	◦+	–	–	–	+	◦+	–	◦+
[276] 145. Tobacco smoked ritually before hunt	–	+	+	+	+	+	+	+	◦+	+	+	+	+	◦+	–	◦+
146. Root incense before hunt	–	+	+	–	+	–	+	–	–	–	+	+	+	–	+	–
[783] 147. Weapons smoked over fire	–	+	+	+	◦+	+	+	–	◦+	–	+	+	+	–	+	–
148. Hunter smokes self over fire	.	+	+	+	+	◦+	+	–	◦+	–	+	+	+	◦–	+	–
149. Root chewed before hunt	–	+	+	–	+	–	–	–	+	–	+	+	+	+	+	+
150. Sweating before hunt	+	+	+	◦+	+	+	+	–	+	+	+	–	–	–	–	–
[515] 151. With scarification and bleeding	–	+	◦+	◦+	+	–	–	–	+	+	–	–	–	–	–	–
152. Hunter prays while sweating	◦+	+	+	+	+	–	–	–	+	+	◦–	–	◦–	–	–	–
153. Shell bead burnt as offering	–										+	+	+	–	–	◦+
[515] 154. Bathing before hunt	+	+	+	+	+	+	+	+	+	+	+	+	+	–	–	+
155. Body swabbed with medicine	–	◦+	+	+	+	+	–	–	+	–	◦–	+	–	+	+	◦+
156. Deer doctor charms game prior to hunt	–	+	+			◦+	◦+	+	◦+	+	+	+	+	+	–	–
157. Antelope doctor charms game prior to hunt	–	+	.		o	o	+	–	o	o	o	–	o	–	o	–
158. Ceremony before group hunt	–	+	+	+	◦+	◦+	◦+	◦+	+	+	+	+	+	◦+	+	◦+
159. Singing	–	+	+	◦+	+	+	+	+	+	+	+	+	+	+	+	+
160. Praying	–	+	+	+	+	+	+	+	–	–	+	+	+	+	+	+
161. Dancing	–	–	+	+	–	+	–	–	–	–	–	+	+	–	–	–
162. Hoof rattle	–	–	–	–	+	–	–	–	+	–	–	–	.	–	+	–
163. Cocoon rattle	–		–		–				–	–	+	+	+	+	–	–
163a. Split-stick rattle	–	–	R	–	–	R		+	–	–	–	–	.	–	.	◦+
164. Headdress	–	–	+			+	–	–	–	–	–	–	.	–	.	–
165. Conducted by shaman	–	–	–	–	+	+	+	+	+	+	+	+	+	+	+	+
166. Acorn-soup dinner									◦+	◦+			◦+	◦+	◦+	◦+
167. Ceremony after hunt	–	–	◦+	–	◦+	–	–	–	–	–	◦+	.	+	◦+	–	◦+
[782] 168. Offerings made for success of hunt	+	+	◦+	◦+	◦+	+	+	–	–	–	◦+	◦+	◦+	◦+	◦+	◦+
168a. Eagle down	–	–	–	–	+	–	–	–	–	–	+	–	–	–	.	–
168b. Tobacco	–	+	+	+	+	–	+	–	–	–	+	+	+	+	.	–
[754] 169. Shaman goes on hunt to charm game	–	–	–	–	◦+	–	+	–	–	–	–	+	+	◦+	+	–
170. Bear spoken to in den or woods	◦–	◦+	◦+	+	◦–	◦–	o	–	+	.	+	◦+	o	.	⊖	◦+
171. Addressed by kin term	–	.	+	–	+	–	o	–	+	.	+	+	o	.	–	+
172. Apologetic speech after killing	–	–	+	◦–	+	–	o	–	+	.	+	+	o	.	–	+
173. Meat eaten in one house	–	–	–	–	–	–	o	–	–	–	+	⊘	o	.	+	–
174. All who eat must wash, be continent	–	+	+	◦–							+	+	o	.	+	–
175. Remains in tree or hidden in woods	–	–	+	–	–	–	o	–	–	–	+	–	o	.	–	–
176. Remains burnt	–	–	–			+	o	–	–	–	–	–	o	.	–	+
177. Killing pregnant bear causes death, misfortune	–	.	–	+	–	–	o	–	–	–	.	+	o	.	–	–
[200] 178. Smoke or fire signals when 2 or more hunt together	+	+	+	+	+	–	+	+	–	+	+	+	+	+	+	–
179. Shouting as signal	–	–							+	–	–	–	–	–	–	◦+
180. To obtain aid in packing kill	+	◦+	+	+	+						+	+	+	+	+	+
Butchering of Large Game																
181. Large game butchered in woods	+	+	+	+	◦+	+	+	–	+	+	+	+	◦+	◦–	+	+
182. Lying	+	+	+	◦+	+	+	+	–	+	+	+	+	+	–	+	+
183. Eyes cut out	–	–	–	+	+	◦+	–	–	–	–	–	–	–	–	–	–
184. Given to child to eat raw	–	–	–	◦–	◦+	◦+	–	–	–	–	–	–	–	–	–	–
185. Nose cut or tied	–	–	–	–	–	–	–	◦–	–	–	+	.	–	–	–	–
186. Paunch cleaned, filled with blood	+	+	+	+	+	+	+	+	+	+	+	◦+	+	+	◦+	+
187. Carcass packed home whole	–	–	+	–	+	+	+	+	–	.	–	+	+	+	–	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NW	NM	NE	NT	226
282. 1st salmon	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	
283. 1st sucker	◔	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
284. 1st steelhead trout	-	-	-	◔	-	-	-	-	-	-	-	(+)	-	-	-	-	[784]
285. Taboo to catch salmon before rite	-	o	-	+	-	-	o	+	-	-	-	·	+	o	+	+	
286. Steelhead	-	-	-	+	-	-	-	-	-	-	-	·	-	-	-	-	
287. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
288. Taboo to eat salmon before rite	-	o	-	+	-	-	o	+	-	-	-	+	+	o	+	+	
289. Steelhead	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
290. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
291. Spring of year	+	-	+	+	-	-	-	+	+	-	-	+	+	-	-	+	
292. Priest prepares for rite	-	-	-	+	-	-	-	-	-	-	-	+	◔	-	-	-	
293. Neighboring tribe holds (salmon) rite	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
294. Old man catches 1st fish	◔	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	
295. Anyone may catch 1st fish for rite	-	-	-	-	-	-	-	+	+	-	-	-	+	-	+	+	
296. Anyone may eat 1st fish	-	+	-	◔	+	+	+	-	+	+	+	+	+	+	+	+	
297. First (2) suckers burned	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
298. All of 1st catch eaten immediately	+	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-	
299. Punishment for removal of portion	◔	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
300. Taboo against leaving in basket overnight	-								◔	-	-	+	-	-	+	-	[784]
Gathering																	
Gathering Techniques and Observances																	
300a. Poles, staves for gathering acorns, pine cones	-	+	+	+	+	◔	+	+	-	+	-	+	+	+	+	◔	222
300b. Shepherd's crook stave	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	◔	
301. Forked stick grapple	-	-	+	+	-	+	-	-	-	-	-	-	+	+	+	-	
302. Straight pole	-	+	-	+	+	-	+	+	-	+	-	+	+	+	-	+	
303. Straight pole with cross bar	-	-	+	-	-	-	-	-	-	-	-	+	+	-	-	+	
304. Also used for wood gathering	-	-	+								-	+	+	+	-	+	
305. Limbs shaken with hands, feet	-	-	+						+	+	+	+	+	+	+	+	
306. Sapling as ladder for climbing trees	-	-	+	◔	+	◔	-	+	+	+	-	+	+	+	+	+	
307. Double-pole ladder, buckskin rungs	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
308. Digging stick	◔	+	+	◔	+	+	+	+	+	-	+	+	+	+	+	+	
309. Plain, pointed at one end	-	-	-	-	-	+	-	+	-	-	+	+	-	+	+	+	
310. Plain, bipointed	-	-	+	+	-	-	+	-	+	-	-	-	+	-	-	-	
311. Crutch handled	+	+	+	◔	+	-	◔	-	-	-	-	-	-	-	-	-	
312. Seed plants sometimes broken by hand		◔	+	-	+	-	-		+	-	-		-	-	-	-	
313. 1st-fruits rite	+	+	-	-	+	-	-	-	-	-	+	+	+	+	◔	◔	
314. Observed for: acorns	o	-	-	-	-	-	o	-	-	-	◔	+	+	+	+	◔	
315. Pine nuts	-	-	-	-	-	-	-						+	-	+	-	
316. Wokus (water lily seeds)	◔	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
317. Ipos bulbs (Calochortus sp.)		+	-	-	◔	-	-	-	-	-	-	-	-	-	-	+	
318. Manzanita berries						o	o						-	+	+	o	
319. Annual; observed in	+	+	-	-	+	-	-	-	-	-	+	+	+	+	+	+	[221]
320. Springtime	-	+	-	-	+	-	-	-	-	-	-	-	-	-	+	+	
321. Midsummer	+	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-	
322. Fall of year	-		-	-	-	-	-	-	-	-	+	+	+	+	+	+	
‡323. Number of days	10	-	-	-	1	-	-	-	-	-	1	1	1	1	1	1	[535]
324. Dancing	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	
325. Praying	+	+	-	-	+	-	-	-	-	-	+	+	+	+	+	+	[782]
326. Singing	+	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	[538]
326a. Feasting on 1st fruit	+	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	
327. 1st fruit gathered thrown away	-	◔	-	-	+	-	-	-	-	-	-	◔	+	◔	◔	+	
Preagriculture (Other than Tobacco)																	
328. Burning for better wild-seed crops	+	+	+	+	+	+	-	-	+	-	◔	◔	◔	·	+	-	241

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
515 782 810. Pray or wish while sweating	◦	◦	(+)	+	R	R	◦	+	◦	◦	+	(+)	–	–	–	–
811. Cold bath follows sweat	+	◦	+	◦	+	+	◦	+	◦	+	+	(–)	+	+	–	+
House Furnishings and Arrangement																
28 812. Blankets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
513 813. Elk and deerskin	–	+	+	+	+	+	+	+	+	+	+	+	+	–	+	+
814. Painted hides for fine blankets	–	–	–			–	–	–	+	–	–	–	–	–	–	–
815. Woven rabbitskin blankets	–	+	–	–	–	+	+	–	–	+	+	+	+	+	+	+
816. Patchwork skin blankets	+	+	–	–	–	+	+	+	+	+	+	+	+	+	–	+
817. Deerskin	+	+	–	–	–	–	–	–	+	–	–	+	–	–	–	–
818. Coyote skin	+	–	–	–	–	+	+	–	–	+	+	–	–	–	–	–
819. Wildcat skin	+	+	–	–	–	+	+	–	–	–	+	+	–	–	–	–
820. Raccoon skin	+	–	–	+	–	–	+	–	–	–	+	+	–	–	–	–
821. Rabbitskin	–	–	–	–	–	–	+	+	–	–	+	+	+	+	–	+
822. Blue-fox skin	+	–	–	–	–	–	–	–	–	–	+	◦	–	–	–	–
[429] 823. Buffalo hides, imported for blankets	–		+	+	◦	+	+	–	–	–	–	–	–	–	–	–
[237] 824. Feather blankets	+	◦	–	–	–	◦	–	–	–	–	–	+	–	–	–	◦
825. Loose tule, grass blanket covering	+	+	◦		+	–	+	–	–	–	–	–	–	–	–	–
826. Pillows	+	+	+	+	◦	+	–	–	+	+	+	+	◦	–	+	◦
827. Individual wooden pillow	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
828. Pole pillow	–	–	–	–	–	+	–	–	–	–	+	+	+	–	–	◦
829. Piece of wood or rock	+	–	–		–	–			+	+	+	◦	–	–	+	◦
830. Rolled skin	–	–	–	–		+	–	–	–	–	–	–	+	–	–	◦
831. Rolled tule mat	–	–	+	+		–	–	–	–	–	–	–	–	–	–	◦
832. Leaf or grass pillow	–	+	–	–	(+)	+	–	–	–	–	+	◦	–	–	–	◦
534 833. Pine needles heaped up for pillow	–	+	–	–			–	–	–	–	(–)	+	–	–	–	◦
†834. Wooden foot drum	–	–	R	–	–	–	–	–	R	R	◦	◦	◦	◦	◦	◦
†835. Hollow half log	–	–	◦	–	–	–	–	–	◦	R	+	+	+	+	+	+
†836. In line with door	–	–	◦	–	–	–	–	–	R	R	+	+	+	+	+	+
†837. Over hole in ground	–	–	◦	–	–	–	–	–	◦	–	+	+	+	+	◦	+
†838. Post before drum	–	–	◦	–	–	–	–	–	R	R	+	◦	–	–	–	+
36 †838a. Houses in rows	–	–	–	–	–	◦	–	◦	◦	◦	–	–	–	–	–	–
†838b. Houses in circle	–	–	–	–	–	–	–	–	–	–	–	◦	–	◦	–	◦
Shelters																
Brush Enclosures and Shades																
417 839. Roofless circular brush enclosure	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
840. Large, used for ceremonies	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
[574] 841. As camping place for visitors	–	+	+	+	+	+	+	+	+	+	–	–	.	–	–	–
[764] 842. At cemeteries only	–	–	–	–	–	–	–	–	–	–	–	(+)	+	–	+	+
843. Fire in center	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
844. Opening(s) oriented	–	◦	◦	◦	◦	–	◦	◦	◦	◦	–	◦	–	–	.	◦
845. Same, but smaller, for summer shelter	–	–	+	+	–	–	+	–	+	+	–	+	–	–	–	–
846. Partly roofed over	–	–	+	+	–	–	–	–	–	–	–	–	–	–	+	–
847. Roofed circular brush enclosure	–	–	–	–	–	–	+	–	◦	–	–	–	–	–	–	–
848. Shades	+	+	–	–	+	+	+	+	+	+	◦	–	+	+	–	◦
849. Horizontal roof	+	+	–	–	+	+	+	+	+	+	+	–	–	–	–	–
850. Sloping roof	–	–	–	–	–	–	–	–	–	–	–	–	+	+	–	+
851. 4 supporting posts	+	+	–	–	+	+	+	+	+	+	+	–	+	+	–	+
852. 3 side walls	–	–	–	–	–	–	–	–	+	–	–	–	–	–	–	+
853. Brush heaped around pit mortars, for shade	–	–	–		–	–	–		–	–	–	(+)	+	+	–	–
854. Conical bark grinding house, 2 families	–	–	–		+	◦	+	–	–	–	–	–	–	–	–	–
Menstrual Huts																
343 855. Menstrual hut	+	+	◦	+	◦	+	+	+	◦	◦	+	+	+	+	+	+
841 856. Similar to living house, but smaller	–	–	–	◦	–	+	◦	◦	–	–	–	–	◦	◦	+	–

CULTURE ELEM. DISTRIB.: XX--VOEGELIN: NORTHEAST CALIFORNIA 93.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	MF	NM	NS	MV	
Preparation																	
2049. Stalk hung up to dry	+	-	+	+	-	-	+	%	+	+	+	-	-	+	-	-	276
2050. Leaves dried, whole	+	+	+		+	+	+	%	+	+	+	-	+	-	+	+	
2051. Leaves rubbed and hung to dry in sack													+	+	-	+	
2052. Leaves only, used	+	+	-	+	-	+	+	+	+	+	+	+	+	+	+	+	
2053. Leaves rubbed fine in palm, with fingertips	+	+	-	%	%	+	+	+	+	+	+	+	+	+	+	+	
2054. Dried leaves put in sack, pounded on slab			+								-	-	-	-	-	-	
o2055. Tobacco mixed for smoking	+	+	+	%	+	+	+	-	-	%	-	-	-	-	-	-	
o2056. Kinnikinick, manzanita mixtures	+	+	+	+	+	+	+	-	-	+	-	-	-	-	-	-	
2057. Grease added	+	+	-	-	+	%	+	-	-	-	-	+	-	-	-	-	
Tobacco Containers																	
2058. Basket	-	-	-	-	-	%	+	-	-	+	-	-	-	-	+	-	[415]
2059. Buckskin pouch	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	
2060. Cased-fur pouch	-	+	-	+	-	+	+	-	-	-	-	-	-	-	-	+	
Tobacco Substitutes																	
2061. Plant substitutes used occasionally	-	-	+						%	-	-	-	-	-	-	-	
2062. Manzanita	-	-	+						-	-	-	-	-	-	-	-	
2063. Parched and ground	-	-	+						-	-	-	-	-	-	-	-	
Uses																	
2064. Smoking at social gatherings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2065. Pipe passed	+	%	+	+	+	%	%	+	%	+	+	+	+	+	+	+	
2066. Smoking after sweating	+	+	+	+	+	+	+	-	+	+	-	+	+	-	-	-	
2067. Bedtime smoking	+	%	+	+	+	%	+	+	+	+	+	+	+	+	+	+	
2068. No smoking in dwelling house	-	-	-	%	-	-	-	-	-	-	-	-	-	-	-	%	
2069. Men smoke, generally	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[562]
2070. Smoking limited among women; shamans mainly	+	+	+			+	+	+	+	+	+	-	-	+	-	-	[756]
2071. Tobacco chewed	-	%	-	-	-	-	-	-	-	%	-	-	-	-	-	-	
o2072. Tobacco as offering	%	-	+	+	+	+	+	-	+	½	+	+	+	+	+	+	
2073. Tossed or blown in air	-	+	+	-	-	-	-	-	-	-	-	-	-	-	+	-	[742]
2074. Burnt in fire	-	+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-	
2075. Smoked	-	+	+	+	+	%	+	-	%	½	+	+	+	+	+	+	
MUSIC AND DRAWING																	
Musical Instruments																	
Drums																	
2076. Hide drum	%	+	%	%	+	%	%	-	-	-	-	-	-	-	-	-	534
2077. Cylindrical	R	+	+	+	+	R	+	-	-	-	-	-	-	-	-	-	
2078. 2-headed	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
2079. 1-headed	R	+	-	-	+	R	+	-	-	-	-	-	-	-	-	-	
2080. Tambourine type	R	+	-	-	+	R	+	-	-	-	-	-	-	-	-	-	
2081. Drumstick wrapped at head	R	+	-	+	+	R	+	-	-	-	-	-	-	-	-	-	
2082. Plain drumstick, knot for head	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
2083. Footdrum	-	-	R	-	-	-	-	-	R	R	+	+	+	+	+	%	
2084. Basket drummed	-	-	-	-	+	%	-	-	-	-	-	%	%	%	%	%	
Rattles																	
2085. Cocoon rattle	%	-	-	%	%	%	%	%	-	R	%	%	%	%	%	%	
2086. Stick handle	-	-	-	-	+	+	+	-	-	R	+	+	+	+	+	+	

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
727	2914. Dancing proceeds around fire and pole	+	+	+	–	+	–	+	+	+	+	+	–	+	–
535	2915. 2 circles, men and women separately	+	+	–	–	–	–	–	+	–	–	–	–	+	–
	2916. 1 circle, men	–	–	+								–	–	+	–
	2917. Dancers in row abreast	½	–	–	+	–	–	–	+	+	+	–	–	–	–
	2918. Each person dances separately	–	–			+						+	–	½	–
	2919. Dancers stamp 1 foot	+	+	–	+	+	–	–	–	–	–	–	–	–	–
	2920. Dancers stamp both feet	–	–	+	–	–	–	–	+	+	–	+	–	–	–
	2921. Scalp on center pole	+	½	+	–	½	–	+	+	+	+	–	–	½	–
	2922. Heart on top of center pole	+	–	+	–					R	–	–	–	–	–
[532]	2923. Scalp(s) on small hand pole(s)	+	½	–	–	–	+	+	+	+	+	+	–	–	–
	2924. Human effigy	–	–	–	–	+	+	+	–	–	+	–	–	–	–
	2925. Each warrior pantomimes his war deeds	–	–	–			+	+	+	+	+	–	–	+	–
	2926. Each warrior dances singly, once around, with scalp	–	–	–	–		+	+	–	+	+	–	–	–	–
	2927. Old women dance with scalps	+	+	+	–	+	–	–	+	+	+	–	–	–	–
	2928. Wipe themselves with bloody scalp	+	+	–	–					+	–	–	–	–	–
	2929. Chew and bite scalp, heart	–	+	+	–		+	+	–	–	–	–	–	–	–
	2930. Scalps dragged and rubbed in dirt	+	+	–	–				+	+	+	–	–	–	–
	2931. 1-2 women walk back and forth in front of dancers	–	–	+	+	+	–	–	–	+	+	–	–	–	–
	2932. Warriors carry bow and arrows	+	+	+	+	+	+	+	+	+	+	+	–	+	–
	2933. Shoot at scalp or heart	–	–	+	–				+	+	+	–	–	+	–
	2934. Women dancers carry brush or pole	–		–						+	–	+	–	+	–
[302]	2935. Participants painted	+	+	+	+	+	+	+	+	+	+	–	–	–	–
	2936. Black	+	–	+				+	+	+	+	–	–	–	–
	2937. Red	–	+	–	+	+	+		–	–	+	–	–	–	–
	2938. White	+		–	+	+	+	+	–	+	–	–	–	–	–
[292]	2939. Participants wear brush, feather headdresses	+	+	–	–	–	+	+	–	+	+	–	–	–	–
	2940. Warriors wear fighting gear	–	–	+	+	+	+	+	+	+	+	+	–	–	–
	Purification of Killers; Treatment of Wounded														
727	2941. Swims	½	+	+	+	+	+	+	–	–	–	+	.	+	–
783	2942. Sweats	+	+	–	–	+	+	+	–	+	+	–	–	–	–
	2943. Steam type	+	+	–	–	+	+	+	–	–	+	–	–	–	–
	2944. Direct-fire type	–	–	+	+	–	–	–	–	+	–	–	–	–	–
[304]	2945. Scarification and bleeding	–	–	–	–	–	–	–	–	–	+	–	–	–	–
	2946. Aromatic plants rubbed on body	–	–	–	–	+	–	+	–	–	+	+	.	+	–
	2947. Women brush off men with plant	–	–	–	–		+	+	–	–	–	+	.	–	–
	2948. Must stay outside	–	–	–	–	+	–	–	–	+	+	+	.	+	–
[792]	2949. Stays awake mainly, or naps	–	–	+	+	+	–	–	–	+	+	+	.	+	–
	2950. Prays for luck	–	–	–	+	+	–	+	–	–	+	+	.	+	–
[540]	‡2951. Meat taboo ... days	–	–	.	+	½	–	–	–	¼	–	28	.	6	–
	2952. Warm food taboo	–												+	–
	2953. Scratching stick used	–	–	–	–	+	–	–	–	–	–	+	.	+	+
	2954. Bath at end of taboo period	–	–	–	+							+	.	+	+
	2955. Meat taboo to wounded	½	+	+	+	+	–	+	–	+	–	+	.	+	+
[782]	2956. Hot food taboo to wounded	+	+	+	+	+	–	–	–	–	–	+	.	+	+
	2957. Wash wounded with special decoction			+								+	.	+	+
	Peace Negotiations														
	Compensation for Slain														
728	2958. Intertribal wars: compensation	+	–	–	½	–	R	½	–	–	–	½	–	–	–
	2959. Revenge only	–	+	–	+	+	+	+	+	+	+	+	+	+	+

	Kl	Mo	Sk	Sw	At	Aw	Az	Wt	Wm	Ws	Mm	Mp	Kp	Km	Ks	Mv
5171. Instruction	-	-	-	-	-	+	-	+	+	+	-	-	-		-	-
5172. Supernatural experience	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5173. Sings	-	-	-	-	-	+	+	+	+		-	-	-		-	-
5174. Goes into trance	-	-	-	-	-			+	+	+	-	-	-		-	-
5175. Tells who hid or stole money	-	-	-	-	-	+		+	+	+	-	-	-		-	-
5176. Tracks money, if hiding place changed	-	-	-	-	-	+	+		+	+	-	-	-		-	-
5177. Talks to piece of money	-	-	-	-	-			-	+	-	-	-	-		-	-
5178. Listens to hear money singing	-	-	-	-	-	-	-	-	+	+	-	-	-		-	-
5179. Functions when money is lost	-	-	-	-	-	(+)	+	+	+	+	-	-	-		-	-
5180. Performs at any public ceremony	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
5181. Money hidden, to test shaman	-	-	-	-	-	+	+	-	-	+	-	-	-		-	-
Witchcraft																
Black Magic																
5182. Love medicine	+	-	-	+	-	+	+	+	+	+	+	+	-	-	-	-
5183. Roots	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5184. Hair treated with formula, blood								+	+	-	-	-	-		-	-
5185. Songs				-		+	-	-	-	-	+	-	-		-	-
5186. "Diamond" (charmstone)						+	-	-	-	-	-	-	-		-	-
5187. Poisoners distinct from doctors	+	-	-	+	-	-	-	+	+	-	+	-	-		+	-
5188. Men only	+	-	-	+	-			+	-	-	-		+		-	-
5189. Have power from various animals	-	-	-	-	-		-	-	-	+	-		-		-	-
5190. From evil spirit	-		-	-	-		-	-	-	+	-		-		-	-
5191. Have knowledge of herbs	(+)		-		-								+		-	-
5192. Shamans, poisoners practice contagious magic.	+		-	+	-			-	-	-	-	-	-	-	-	-
5193. Poisoner, curing shaman hired to revenge refusal of girl	+	+	-	+	+	+	+	-	+	+	+	+	+		+	(+)
5194. Make girl crazy, or kill her outright	+	+	-	-	-	+	+	-	+	+	+	+	-		-	(+)
5195. Colored lights (transformed witches) cause illness	-	-	-	-				-	-	-	-	-	-		-	-
5195a. Epidemics caused by spirit creatures	-	-	-	-				-	-	-	-	-	-		-	-
Prayer, Offerings																
5196. Prayers frequent by all	+	+	-	(+)	+	+	+	+	+	+	+	+	+		+	+
5197. Offerings of food at meals	+	+	-	-	+	-	-	-	-	-	+	+	+		+	+
Eagle Ceremony																
5198. Special observances connected with eagle.								(+)					-	-	+	-
5199. Eaglets captured alive													-	-	+	-
5200. People eat acorn soup on spot													-	-	+	-
5201. Eaglets kept tied by leg													-	-	+	-
5202. Killed when grown													-	-	+	-
5203. Feathers plucked out													-	-	+	-
5204. Beads put on body													-	-	+	-
5205. Eagle buried in basket, like person													-	-	+	-
5206. Owners cry at funeral, as for person.													-	-	+	-
5206a. Chief only uses eagle feathers								+	-				-	-	+	-
Kuksu																
Initiation (Boys)																
5207. Tossed	-	-	-	-	-	-	-	-	-	-	-	+	.		-	-
5208. Over fire	-	-	-	-	-	-	-	-	-	-	-	(+)	.		-	-
5209. Held over fire												(+)	.		-	-

000 798. AW, AE: In earth-covered sweat house-living house, not in Plains-type sudatory. WT: "Too dark in there." NP, NS, MV: See note 797.

799. Among various woods preferred as sweat-house firewood, Mo use red sage, dry willow only, because these "make good clean coals"; SW say chaparral "makes hottest fire; manzanita comes next." Among WT, WM, WS, MM, MP, NP, NS manzanita preferred wood. Manzanita absent from AW, AE, MV, areas; pitchless varieties of wood producing little or no smoke used. AW: Firewood gathered in morning; tell boys, youths, "Let the frost come down on you." NM: Old people gather firewood for assembly house. MV: Youths gather fuel for assembly-house fire however.

800. Mo: Informal office only; ask man who knows how to make good fire to attend to it. SE: In winter dwelling-sweat house. SW: Fire maker for semi-subterranean assembly-house fire; no one person had such office for men's sweat house fire. WM: In assembly house. WS: In Dream dance house. NP, NS, MV: For assembly-house fire.

801. SW: In men's sweat house, informal competitive groups, of youths mainly. AW: Such competitive groups mentioned in mythology only. In myth, Buzzard wanted to be brave; in contest with Sun he stayed too close to fire and was burned. A shaman can make one side of house hot, the other cold; Sun did this to Buzzard.

803. WT, WM, WS: 1 man sings for group, during doctor-seeking dance. When sweating in men's house, all sweaters sing. NP: In large assembly house.

804. Mo, SE, WM: Entries 804-808 refer to use of Plains-type sweat house. SW: Entries 804-807 refer to use of men's earth-covered sweat house. WS: Entries 804-806 refer to sweating in assembly house.

807. WS: Entries 807-811 refer to Plains-type sudatory.

808. SW: In Plains-type sweat house.

809. AE: Women, when sweating in Plains-type sudatory. WM: Sweat for this purpose when using men's sweat house, chiefly.

[515] [782] 810. K1, Mo: Pray to hot rocks when sprinkling water over them. SE: Informant had never heard of praying to rocks, but medicine decoction sprinkled over rocks when sweating. AW: "Pray, talk to sun, rock, ground, water, when using [Plains type] sweat house. Tell sun, 'What do you think? I feel sore all over. What do you think, Sun? You ought to help me.' In other kind of sweat house [earth-covered type], don't pray; just jump up and dance around, as though crazy." AE: In Plains-type sweat house, "pray to the hot rocks; man who knows something, or is like a preacher, talks as he sprinkles the rocks; all the other [male] sweaters keep quiet. At intervals, when he stops, everyone says 'e-e-eh.' Then he gives the basket of water to someone else, and calls upon that person to pray and sprinkle the water; another man may prepare a smoke in there, with the pipe. Before they go

000 Pleiades, morning star, especially observed. AE: Watch stars, each new moon, to see which star is going to appear; different stars appear during different months.

4440. NS: See element 4430.

4442. WM: For winter months only.

4443. MV: Old woman keeps record in following manner: "She keeps 1 variety of seed after another in finely netted bag, and eats different sort each month. When arguments become heated in assembly house, old men send for this old woman; variety of seeds she has in sack at that time often settles argument.

4445. MV: See note 4443.

4447. WM: 2 solstices determined in following manner: During solstices sun stays for 3 days, oscillating between points A and B, "before it starts north or south. Old man watches this in morning; the sun sits down each morning, first at [A], then at [B], then back to [A], not looking around. But on third morning it looks around and is ready to go N or S, depending on time of year." WS: Winter solstice only observed, because people "want spring to come; don't bother about summer solstice." Solstice explained as follows: Sun rises at point X for 3 days, then moves N to Y for 1 day; then rises again at X for 1 day; then at Y next day. After that it keeps rising farther and farther N each day; "when it starts moving N for good, people quit watching its position."

4448. AW: See note 4451. WS: See note 4447.

4449. AW: See note 4436.

4450. SE: Marks made on center pole of assembly house with chalk. SW: "In the assembly house (uk'kwamma) there are flat rocks, set around base of center post; the shadow from post, as made by rising or midday sun, is observed, and note taken of where it falls on rocks at base of post." AW: Watch where light strikes on center post of living house or sweat house, but no marks on pole.

4451. SW: Wherever there is assembly house, observations made indoors, as noted in 4450 above, "but for ordinary places, people watch where sun rises and sets between certain trees." (Informant now uses mark on board by his door in observing shadow cast by rising sun.) AW: Mainly watch shadow from Soldier Mt. ("it goes to Jim Hunt's place") for solstices.

4452. MV: From top of assembly house.

4454. WS: See note 4447.

4457. WM: Old men watch where sun rises over certain rocks or trees every morning throughout year; also observe where sun sets.

[823 782] 4458. K1: Informant gave 4 names (for N, S, E, W), but recognized Spier's 7 names (Spier, Klamath, 222); when food offered, it is thrown in each of 4 directions.

4461. SW: E and W designated as either up and downstream or light and dark (sunrise and sunset), N and S by place or tribal names, such as "over by Jacksonville" (N) and "over by Wintun" (S).

4462. SW: See preceding note. AW: N, ša'tit,

[234-B]

2-3 miles wide]. In summer the people camped in the hills around West Valley, to dig ipos roots, and such. By the end of September they returned to the winter living house; maybe later, if the weather was good. When they were going to move into the winter house, they put up a big dinner (lamedi'i). All the people gathered inside the house, to listen to 1 man (not chief, but more like a 'preacher') who wore a basket hopper (k'alua) on his head, and who circled the fire in the house, praying so the inmates would have a good winter in there. Then they'd have a big dinner, to which all people contributed, putting the food all in 1 pile; a man then distributed it. People from other villages came to this celebration; they weren't notified or invited, they just heard this was going to happen. They did this every year, at the time they moved into the winter house. After the dinner, some of the people gambled in the house until daylight; there was no dance. When they built a new winter house there was no ceremony though." Informant thought same sort of "house warming" given by AW at Fall River also. NS: In evening, informant's grandmother used always to raise arms and pray, "Be good to me, father"; prayed thus "for good luck for next day or next week."

[782] [264] 5197. K1: Pray before eating and throw small portion of food about to be eaten on ground (not in fire) in each direction, thus "giving it to the ground." Will sicken if fail to do this. SE: Offerings of food made to frogs, when croaking. SW: Offerings made to Sun, however; the circles [perhelion] around the sun are his paint, that the Indians give him." MM: Small amount of food put in fire once a month or once a year; "give it to the night," either in winter or summer. "Do this yet."

5198. Questions concerning ownership of eagles, and such, were asked of informants for all groups; specific inquiry was not made concerning the eagle ceremony noted above, except among groups indicated, but I believe the distribution of this ceremony would be found lacking among all groups except NS. WT: Absence of eagle ceremony inferred from informant's statement that "didn't have much to do with eagles; one would die with worms if one did." Never use eagle feathers.

5199. NS: Man lowered over crag where eagles nest with vegetable-fiber-cord rope. In 1 instance, as man lowered thus, sharp rock cut rope; accident ascribed to fact man had not invited others to be present at capture of eagles from nest (see below).

5200. NS: Man going to capture eagles should have wife, daughters go to spot and make big basket of acorn mush, for invited guests to partake of on spot, after birds have been captured. Also should have young man to assist him in capturing eaglets.

5206a. WT: See note 5198. WM: "Afraid of eagle feathers; only doctors use, keep them."

[248-B]

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

eat together from individual basketry dishes, taking their food only after the father has prayed and made offering to the sacred places.

When the meal is over, the family disperses to its chores. Mothers look to babies; and here and there an old woman squats upon the rooftop, grateful for the warmth upon her aged limbs, grooming a grandchild and dressing its hair with a porcupine-tail comb. The younger women have moved to the mat lodges where they have stored the basketry supplies laid in last fall; they work with deft fingers, sewing or weaving tule mats or twining baskets. If the firewood is low, those who are free, both men and women, will sally forth to knock down low-hanging limbs. Several of the men have gone out of the marsh to seek the tracts that are still unfrozen, taking to their canoes to hunt waterfowl with bow and bunt or to wield the two-pronged fishing harpoon. Others remain to mend their gear. From time to time, several men will retire to one of the small, semisubterranean sweat-houses to cleanse themselves with steam and prayer, a ritual followed by a quick plunge in the river. When the men are done, a party of women takes its turn. At intervals, children burst into the house for a bite of food, but the family will not eat together again until evening.

When night begins to descend, the mat is once more drawn across the hatchway and a large fire is kindled in the hearth. In its light, a few individuals, young and old alike, play the ring and pin game, attempting to skewer the loop on a tule ball with a porcupine quill. To do so is called "splitting the moon"[18] and is said to hasten the advent of spring. String figures must not be played in this season, for they make the months grow longer. As the fire falls into glowing coals and the dogs outside turn about and bed down in the snow, one of the elders takes up a tale of the myth times. Shadows leap and advance and the children sit spellbound upon their mats as the voice summons up the crafty Mink and his mischievous younger brother, Weasel, the vain and odorous Skunk, the mournful odyssey of Swai's child, orphaned by his own hand, the Chipmunk sisters and their marriage in the sky world, dire Owl, and Gmukamps, that amoral and protean being, and his shining son, Aisis.

At the height of midwinter, while supplies are still ample,

3: Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
Modoc NS17

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as their human instrument; by contrast in the Klamath phrasing they are the shaman's "helpers."

However differently they construe the degree of individual access to the sources of power, both peoples recognize that human accomplishments are contingent upon it. Thus even those who have not secured a song appeal to the powers by prayer in the sweathouse. Because success is seen as a reward for virtuous striving and likewise as a token of supernatural aid, the universe appears basically to be a moral order.

In human society, success has its outward manifestations. The annual round of the food quest, the unremitting demands of the progression of plant and animal harvests, set a premium upon industry. "Work hard, so that people will respect you," is a theme that runs through the counsels of the elders and the periodic exhortations of headmen. The leading men are exemplars of this virtue, and the wealth they have thus amassed permits them to maintain several wives, while their generosity attracts a following. Aboriginally, the difference between these men and the common tribesmen is less than it will presently become, yet a contrast is already apparent. Only the daughters of prominent men undergo the most elaborate form of the puberty dance. In war, a leader is chosen in part because of the lavishness of his panoply. After death, when the body is cremated, that of a man of property is likely to be decked with many valuables contributed by those wishing to honor his memory. In myth, the man of prowess is depicted as possessing shamanlike foreknowledge. These heroes do not bustle about their affairs but send out emissaries on their business. Theirs is the restraint of power in reserve, for when the time is ripe they move inexorably to the destruction of their foe. That quality is well delineated in the deed recounted of the historic Klamath chief, Chiloquin:

> Old chief Chiloquin was quite a man, short but very strong. He was a *chief!* One time people were fighting; they were fighting all the time. *He* didn't care; he just slept there in his tent. Then about evening, he woke up. He says to his wife, "Bring me some water to wash my face." And when he had washed his face, he says, "Bring me some food and something—some coffee —to drink." And when he had eaten and drunk, he said, "Bring me my horse." And he took his weapons and got on his horse, and *all alone* he beat them. He was a wonderful man!

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

THE LORD'S PRAYER.

I.

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Nálam p'tíshap, kat p'laí tchía: Nánuk nā'd hû'nk mí shéshash kátak
Our father, which on high lives: All of us thy name truly
shtí'nta. Mí húshkanksh gû'ta nā'lsh. Í hû'nk vû'nhuapk génta käflatat,
worship. Thy mind come to us. Thou wilt achieve on this earth,
wákaktak p'laítalkní gi. Shéwan í nálsh gē'n waítash nálam pála-ash 3
equally as (thou) on high dost. Give thou us this day our bread
nánuk waítashtat. Hä nálsh tuá kó-idshi gíntanuapk, ká-i hûn, p'laítalkni,
every one day. If on us any-thing wicked should stick on, not it, thou on high,
hû'shkank í! húmashtak nā'd ká-i hû'shkankuapk, hä kaní nálsh kú-i
mind thou! just as we not would mind it, if somebody us wrong
gí'uapk. Ká-i nálsh í tuá shutétki kú-idsha, í ínúhuashkpak hak nálsh 6
should do. Not to us thou any-thing let do wicked, (but) then keep away only from us
tuá kú-idsha. Húmasht giúg mí né-ulaks, nkí'llitk tchí'sh, ktchálshkash
any-thing wicked. For thine (is) the rule, force also, glory
tchísh tchúshniak. Húmashtak an hûn gítk gi!
also forever. Thus I it to be say!

II.

Nálam t'shí'shap, p'laí tchía: Mí shéshash nánuk stínta; mí kózpash 9
Our father, on high (who) lives: Thy name all revere; thy mind
gáltchui nanukä'nash nā'l. Gitá tchí'sh käfla humashták gí, wákaktoksh
come to every one (of) us. Here too on earth in the same manner be done, just as
p'laí ki. Nálash gēn waítash shápēle shéwan í. Ká-i nálash kó-i shû'tü,
on high is done. To us this day bread give thou. Not us wicked render thou.
húmasht nálam máklaks-shítko stínta. I huáshgi nálamtant kó-idsha 12
equally as our men-kindred (we) love. Thou keep off from our bad.
steínashtat kózpash; tídsh nálam steínash shútü. Mí tála litchlítchli, mí
(from) heart thoughts; good our heart make thou. Thine alone (is the) power, thy
steínash litchlítchli tchúsak, mû'ni lákiam steínash. Húmasht toks tídsh.
heart strong (is) perpetually, great of the Lord the heart. Thus (it will be) well.

NOTES.

These versions of the Lord's Prayer are good instances of what can be attained, without using too many circumlocutions, in rendering religious, moral and other abstract ideas in a language deficient in many of them.

[192] For reign and kingdom no words exist, and they had to be rendered by hû'shkanksh, or in Modoc kózpash, "mind", né-ulaks, "rule, law"; sin and forgive were

*539 782 177 192 [193]

rendered by "something wicked" and "not to mind"; for "thy will be done" stands "achieve thou". Power and glory become "force, impetuosity" and "radiance", and daily bread: "flour on every day". In the Modoc version, the wording of which is inferior to that of version I, the use of similar expedients will be observed.

I. In the Klamath Lake dialect; by Minnie Froben.

139, 6. inúhuashkpak, phonetic inversion for inuhuashkápk'ī; see Dictionary.

139, 7. ktchálshkash, from the word ktchálχa, to shine, to be radiant, resplendent.

139, 8. gitk, in an hûn gitk gi, is the verbal intentional gítki.

II. In the Modoc dialect; by the Riddle family.

139, 10. Gitá käíla is equivalent to gē'nta käílatat; in humashták gi the verb gi has to be taken in the *passive* sense.

139, 11. k̲ó-i shû'tä: "do not render us wicked." For shútä compare 111, 15. and *Note*.

139, 12. húmasht nálam. Between these words and the preceding ones there is a lacune in the text. mák̲laks-shítko, "our kindred": those who look like ourselves.

139, 13. 14. In mī tála litchlítchli the adjective strong stands for "strength, power", while in mī steínash litchlítchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

DIALOGUES

I.

*539 TSÉMATK. Tatá lîsh sha ksíulakuapk?
When they will dance?

SKĀ'LAG. Pá-ak k̲á-i an sháyuakta! uná a sha ná-asht she-édshtat mat
Not I know! once they so (said), on Saturday

3 sha nánuk shûkû'lki-uapk kshî'ulχish.
they all will assemble for the dance.

KÁPUAK. Tátai tchī'k sha kshíulakuapk? Plē'nkamkshî á? tám hak
Where after all they are going to dance? At Frank's house? perhaps

haítch î hû'nk shläátk? k̲úi a sha nen hûnk máshish gîsh shápa.
(did) you him see? seriously they him diseased to be say.

6 SKĀ'LAG. Káyak an hátokt gátpantk, ná-asht tā'dsh toks nû tû'mēna gén
Not I there was going, thus however I heard this

mbû'shant pîl, mat pá-ula: gät tóks nû wátch káyaktgûk, kúinag
morning only, (that) he was eating: out there I of my horses while returning from the search, away from any house

gépgapēle.
I returned.

9 KÁPUAK. Tám haítch î nä'gsh shíwaksh shläá gúnî, gémpktch Kúy-
[illegible]) you absent from home the girl see over there, who went to

amtsχēksh, Ellen Débidam mû'kag shétaltchapksh mā'shisht?
Kū am Skā'ikshi, of Allen David a baby to visit having fallen sick?

SKĀ'LAG. K̲á-i an tû'sh shleá pûsh. KÁPUAK. Î.
Not I anywhere saw her. Is that so?

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

latively, or rationally, between past and present. There is good evidence that the need for the power quest has not entirely disappeared, while on the mythological side, notions concerning the culture hero Kemu'kemps often recur.

The aboriginal power quest was highly formalized. Every Klamath, apparently regardless of sex, sought power frequently. While puberty was usually a starting point for these contacts with the supernatural, the power obtained could be lost and might be sought again. A series of related concepts existed: a sense of humility, fasting, a lonesome vigil, purification by sweating, and other elements encountered among many Indian tribes. The Klamath emphasized the inspirational song as evidence of the contact, and the word */ɬuw'i·s/* meant spirit song, spirit power, or the spirit itself, depending on context.[14] With the breakdown of the older culture, missionary activity from without and the consequent imposition of new values, the formalized behavior associated with the power quest fell away. But because it was highly individualized and unquestionably was an integrative factor in personality, it was not wholly abandoned. Probably the nativistic movements, the Shakers, the Pentecostalists, or the other emotional outlets permitted substitutions. One cannot gauge how widely persistent is a sense of individual rapport with the unseen world; certainly it is not discussed at the present time. The examples cited here are essentially unintentional expressions of older informants. Undoubtedly, these statements are an index to the emotions associated with the institutionalized aboriginal quest.

A paralytic woman, bedridden, aged about eighty, remarked as follows to me, "Every day I pray to the mountain. I lie here in my bed and I am sick and old and every morning I say to those mountains, I say, 'Bless me, help me.' I pray just like my mother taught me to do. I ask the river to help me. I say, 'River, help me; give me strength.' And I look over to that rock over there and I get help. My mother taught me to pray to rocks and mountains and to give some food to them before we eat. It's just like in the Bible. I dream of those mountains at night. They kind of help you when you ask it." She also recounts a visit to Crater Lake: "When I was young, I went up to Crater Lake with a woman I knew. She tied my eyes and led my horse, up, up. Then she said, 'Untie your eyes,' and I nearly fell off the horse. I saw a man standing on the water far away, just like in the Bible. He scared me so. I don't know who that was, but I like to think of that man now." The informant refers here to the common Klamath myth of water beings, visions of whom were apparently a significant part of the spirit quest.

Another older male informant gives a similar view of natural phenomena: "When I was young, I used to hear my grandfather and father talking. They said to me, 'You rustle around and get power; you pray to the rocks.' I never did, but once I was sick and I tried it. 'Help me, I am sick,' I said. Oh, it was good; they kind of made me feel good, them mountains did. Now I'm a real Christian [a converted Shaker] and I pray to God and Christ. Those things help you, but maybe it's the Devil that's working against God."

[14] Spier, 1930, pp. 94-100.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

Other informants also give a hint of this attitude. Even where there is sophistication by virtue of education or long-time residence away from the group, one encounters statements like that of a woman, half-Klamath, half-Caucasian: "Those old Indians had a lot of sense. They kind of felt at home around here and they would get a lift just from talking to the mountains and lakes. It was like praying and it made them feel at peace. When I get up in the morning, I look first over there [at Mt. Pitt] and it makes me feel good too. Not that I pray in the old Indian way; that's just idolatry. But it's like the scenery kind of gets ahold of you even if I been seeing it all my life."

A possible indication of this attitude appears in the repeated warnings to children to avoid certain rocks and cliffs. "You might fall down and hurt yourself" is of course quite true; on the other hand, places about which some modern Klamath parents feel particularly uneasy were associated aboriginally with power sources. A strong drive in the past was fear that a child might be harmed through contact with "power." Every effort was made to keep the child away from the shaman, the sweat lodge, the mourning place, and the like. (It may be noted that menstrual blood was placed near the cradled child to negate forces whose mere presence could harm the inexperienced.) These attitudes toward nature and the surrounding natural phenomena, at least as sources of uneasiness, still exist among younger Klamath of today.

Also obtainable is evidence on attitudes toward the culture hero. Some offer a rational systematization of beliefs concerning him. Generally, this involves some interpretation in the light of Christian reasoning. Kemu'kemps, because of his essentially human characteristics, readily lends himself to identification with the Christian God. The middle-aged woman quoted above, struck by the linguistic parallels, notes: "Those old Indians were really Christians. It's only the liquor around here that makes the unbelief and trouble. Kemu'kemps means the 'Old One'; that's God. He revealed himself to the Indians long before the Americans [sic] came. He had a son, too, 'Ayšiš, that's just like Jesus. He created the world, just like it says in the Bible. If only those old Indians had been able to see it, they were close to God all the time. They lived good upright lives under his guidance. Another word for Kemu'kemps in our language is *Playtul'kni·;* that means the 'One on High,' 'Somebody up there.' That's the name we give God in our language now. It's all the same."

Not all informants are so definite in their syncretism. One elderly woman remarked: "Who is Kemu'kemps? I don't know. Sometimes I think he's God, but sometimes I think he must be Devil. Maybe he was just a story the old Indians made up. But they called him Playtul·kni· and that means God. My grandson asked me, 'Gramma, who's Kemu'kemps?' I say, 'I don't know. Maybe he's like God.' " In another connection she remarked: "I think that Kemu'kemps is Devil. He gets people into trouble; he leads them into temptation. When I was a little girl, they said to me, 'He's no good; don't believe that any more.' But I don't know. I see the icicles and I think of the wind and Kemu'kemps. He made the world and they call him Playtul'kni·. The Devil